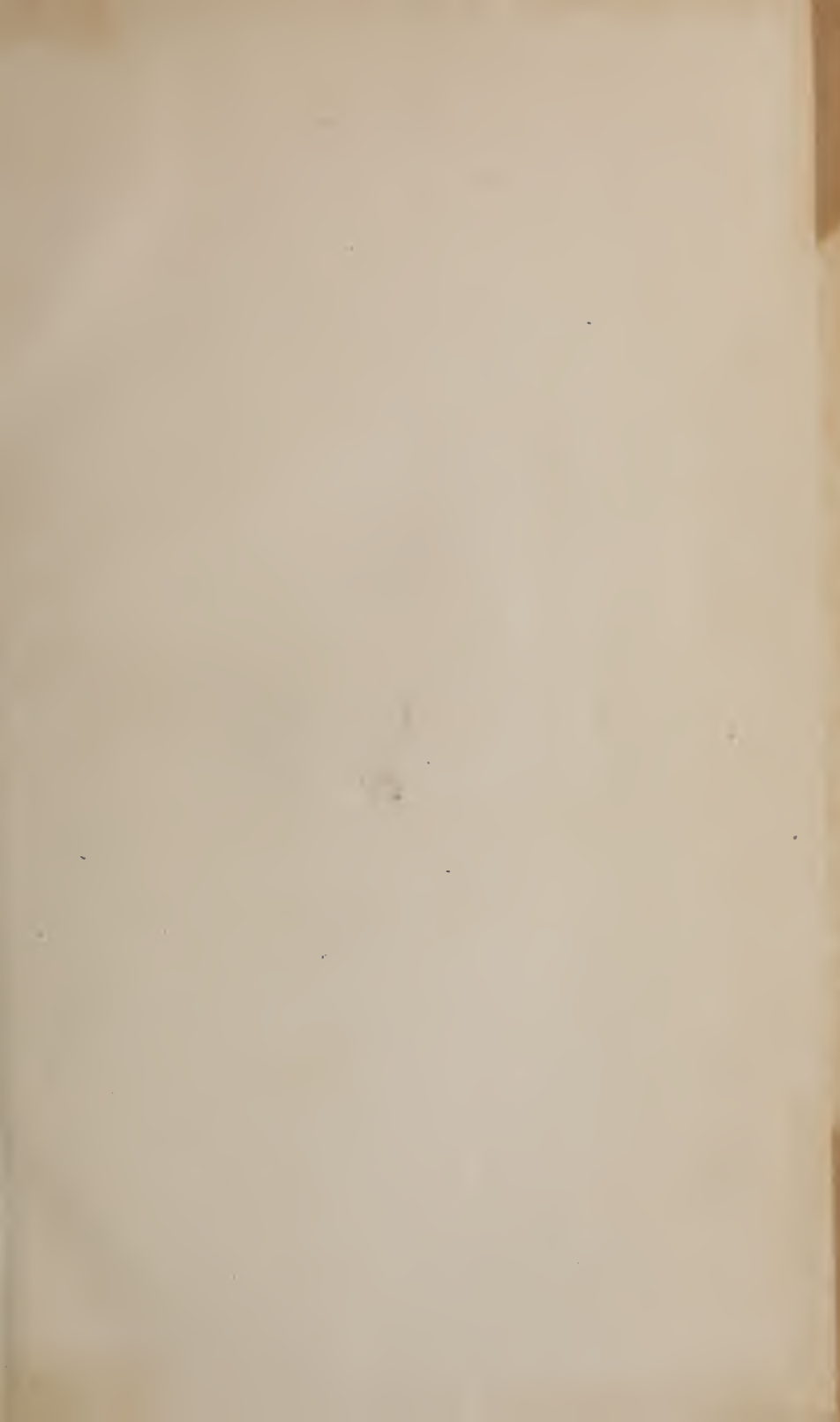


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THE

# CHRISTIAN WORLD.

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## HOPE FOR OUR COUNTRY.

WE can but hope that great good will result from the war which is going on in our country, although so deplorable as being waged by those who have so many reasons for living on terms of amity, and even brotherly love, instead of rushing into the deadly arena to destroy each other. We have most striking proofs that our Heavenly Father, though often and justly displeased with us, for our many and grievous sins as a nation, and is now chastising and humbling us, is not abandoning us. On all hands, there are cheering indications of his favor. To speak only of those things which are, without dispute, appropriate to a religious journal, we may refer to the greatly increased tone of piety which is everywhere growing more manifest in our churches, and among serious people, whether members of churches or not. • This gigantic struggle is teaching our people that our help must be found in God, the God of our fathers. We are made to feel that we have trusted too much in man, and especially, too much in our “noble institutions,” as we have been in the habit of calling them. We are now taught that we must look higher, and believe that nothing but the spirit and gospel of God, can give the needed patriotism and courage, and save the nation.

It is cheering, too, to see how rapidly revivals of religion—and as far as we can see, of the pure, old-fashioned character—are increasing in our country. The blessed intelligence comes to us from all quarters. What a precious omen! One of our District Secretaries in the West, speaks of his being under the necessity of aiding pastors who are witnessing the outpourings of the Spirit on their churches. Happy diversion, this, from official routine of duties, important as those duties are! We even hear of revivals in some of the regiments of the army! And it is delightful to see that the number of able and faithful chaplains is increasing, and that the means of promoting the religious instruction



of the soldiers, through the pages of the Sacred Volume, and other good books and tracts, are wonderfully increased, through the efforts of our Bible Societies, and Publication Societies and Boards. All this is most hopeful. And then, too, our daily prayer-meetings are greatly invigorated and enlivened. Even in many of the regiments, prayer-meetings are frequent, and in not a few, they are daily; attended in many cases by officers, as well as private soldiers. Blessed be God, we have officers in our armies and in our ships of war, that are not ashamed of Christ and His cause. Our Commander-in-chief, and a goodly number of brigadiers and colonels, and many captains and lieutenants, are men of religious convictions. So, too, are our Flag Officers, Foot, Dupont, McKean, and not a few of inferior rank. We do not believe that there has been a war in modern times, in which so many religious men have taken earnest and active part, as that which is now going on in our country, and this in behalf of the constitution, the government, the laws, and rights of humanity, all of which great interests are at stake. Surely, these are things for which we cannot be too grateful to the Author of all our blessings.

And, finally, we must consider it one of the most happy incidents of this great conflict for the present and future well-being of the nation, that we have for its happy termination, the prayers of so many of God's people, in all parts of the world—in Europe, in Australia, in the Missionary Stations in Africa, in India, in China, and in the Islands of the Seas. The great principles of the Evangelical Alliance are binding all Christians together, and making them feel that when *One member of Christ's Body* (the Church), *suffers, the whole Body suffers with it.*

In view of all these things, and many others, we must hope that the Saviour has some great and good purpose to accomplish by this dreadful war; and that, however it may end, His glory and kingdom, yea, and the best interests of this nation and of humanity entire, will be promoted by it.



### THE ROMAN CATHOLIC NATIONALITIES.

IN the March number of the THE CHRISTIAN WORLD, we made an attempt to classify the Roman Catholic nations. In the first category, placed those in which there is a Protestant element of greater or dimensions—such as Ireland, France, Belgium, Italy, the Papal States of Germany, and the Germanic part of the Austrian Empire, Hungary, Poland, and Canada-East. In all these countries, the Roman Catholics are in an overwhelming majority, and yet, there is a Protestant element in all of them, and in some a very considerable one.

In the second category, we placed those papal countries in which there is no native Protestant element, worthy of mention, such as Spain and Portugal, in Europe, the Spanish and French West Indies, Mexico, the States of Central America, Brazil, New Granada, Venezuela, Peru, Chili, and all the other States of South America, save the Dutch and English Guianas.

These two classes of Papal countries embrace the great bulk of the adherents of the Church of Rome. But there is a necessity for another category, which embraces the Roman Catholics that are to be found in Protestant countries. Great Britain, Holland, the Protestant States of Germany, the Scandinavian countries, the United States, the British Provinces in North America, (with the exception of Canada-East), and the British and Dutch Guianas in South America. For it is remarkable that whilst there are entire nations of Roman Catholics in which there is scarcely one native Protestant, there is not one Protestant country or State in which there are not Roman Catholics living, at this moment, and with few exceptions, they have all the civil and religious rights of other citizens.

These distinctions are of some importance, as we intimated in our article in the March number, when we come to consider the question, What is to be done for the salvation of Romanists? It is on this point we propose to say a few things at the present time.

And first, as to the Roman Catholics living in Protestant countries. Here we have a great variety in their numbers, civil status, and feelings towards Protestants, etc., about which we must say a few words.

In the Scandinavian countries, which embrace Denmark, Norway, Sweden, and Finland, the number of Romanists is very small. In the time of the Reformation, Norway belonged to Denmark, and Finland belonged to Sweden. So complete was the change in those countries through the labors of native divines who had studied under Luther at Wittenberg, and the powerful influence of the Danish and Swedish Sovereigns, who espoused the Reformation from various motives, that Romanism disappeared from those four countries. For a long time Roman Catholics could not be citizens of any of them! And although the old laws have been much modified in Denmark and Norway, in both of which Romanists may now live and spread their religion, it is not possible for them to live in Sweden and Finland and successfully attempt to proselyte. So far as Sweden is concerned, it is probable the Diet, at its next meeting, will completely change these intolerant laws, which, we may remark, in passing, are not a whit harder on Romanists than on Baptists, Presbyterians, and every one else, that does not belong to the Established Church, which is Lutheran in doctrine, and Episcopal in form.

There are not ten thousand Romanists in the four Scandinavian countries, so far as we know, probably not the half of it, in an aggregate population of more than nine millions, and most of these are foreigners. We must believe that as more enlightened principles of legislation gain ground, and evangelical religion advances, in those countries, the "Truth as it is in Jesus," will reach the hearts of the followers of Rome in those distant hyperborean realms.

In some of the smaller Protestant States of Germany, the Roman Catholics have cause of complaint against the civil government, but not more than the Baptists, nor indeed as much; whilst in the larger Protestant kingdoms, (Prussia, Saxony, Wurtemberg, Hanover), they have been "favored," rather than otherwise. The only hope we can have of reaching the Romanists, in the Protestant countries of Germany, is through the efforts of evangelical Christians in those countries. True religion is unquestionably gaining ground in Germany; this is encouraging. Alas, it is still true, however, that the greater number of the Protestants of that country do so little honor by their doctrines and their lives to the Faith and Churches of their ancestors, that nothing whatever can be done by *them*, to convert the Romanists among them.

In Holland, the Roman Catholics have for the last several years been making progress, under the tolerant and liberal laws of the kingdom. Their Church is as much an Established Church, as the Reformed Dutch, the Lutherans, or the Remonstrants, and they profit by the salaries which their priests receive from the national treasury. Until the Protestant Churches of Holland become pervaded with a truly orthodox and evangelical spirit, Romanism must continue to gain ground in that land so illustrious in past ages, for its soundness in the faith, and the talent and learning of its great theologians. Blessed be God, true religion is reviving in Holland.

In Great Britain, Romanism is gaining ground, more in the number of its chapels, and priests, and seminaries, than in the number of its converts. Ireland furnishes to England, to the Principality, and to Scotland, no inconsiderable number of Romanists; the continent also furnishes some. But there is a growing solicitude among Evangelical Christians, in Great Britain, on the subject of the spread of Romanism in that part of the British realm, and much is doing to counteract it. The founding of the *Protestant Institution*, with Dr. Wilely at its head, at Edinburgh, is one of the good signs of the times. Still more, is the effort to carry the pure Gospel down among the masses in London, and other great cities, for this is, after all, the most effectual way of meeting Rome, in any country. But, until the Established Church of England is pervaded with the true Spirit of the Gos-



pel, Rome will continue to have in that land, a grand point of attack and support. A worldly and unspiritual Church, is ever the best ally Rome can desire in any country.

In the United States, and the British Provinces of North America, the Roman Catholic Church has long ceased to have any reasonable ground of complaint, for her followers enjoy all the rights and immunities, civil and religious, which any other citizens and subjects can claim. In these vast portions of the world, Protestant by a large majority of the inhabitants, save in Canada-East and Louisiana, the glorious Gospel of the Apostles and the Reformers on the one hand, and the Doctrines of Romanism on the other, have a fair field for discussion. In these circumstances, it cannot be doubtful on which side victory will rest, if the Protestants prosecute the warfare with no other weapons than those of truth and love.

Having spoken of the Romanists in Protestant countries, and of the grounds of hope for their conversion, sooner or later, namely, by the influence of the truth brought to bear upon them, by the Protestants who surround them, and this in proportion as evangelical Christianity revives and spreads in those countries, let us now speak of the prospects of the Gospel in papal lands. And first, of those Roman Catholic nations in which there is a Protestant element of greater or less strength.

And here, at the outset, we are struck with the fact, that of all Papal countries in which there is a Protestant element, there is but ONE (Ireland), in which the Roman Catholics have any good ground of complaint that they have been treated with injustice. Ireland, though a Roman Catholic country, has long been under the government of England. One object which Henry II. had in view in conquering Ireland, at the instigation, and with the approbation of the Pope, in the latter part of the twelfth century, was to reduce the Irish Christians to submission to the spiritual dominion of the Bishops of Rome. The attempt was successful, but not without long continued resistance, and the shedding of much blood. But England became Protestant in the sixteenth century, whilst Ireland remained Roman Catholic. And strange as it may seem, Protestant England for a long time employed as harsh measures to overthrow Romanism in Ireland, and hold in subjection the Irish, as Roman Catholic England employed four centuries before, to overthrow the purer Christianity, which had from the earliest centuries existed there, and bring them under the spiritual sway of the Popes. We can hardly wonder that the Irish Romanists have a repugnance to English Protestantism, and an almost invincible attachment to their own Church, which even patriotism had combined with their religious feelings to make so dear to them.

But now a better day has dawned on Ireland. The famine and pestilence of 1846-'51, caused great efforts to be made by the Protestants of the British Isles, and even of the United States, to relieve so much suffering. This sympathy exerted a fine influence. The Irish Roman Catholics began to entertain kinder feelings towards Protestants, and British Protestants began to feel a deeper interest in the Irish Romanists, and a greater concern for their salvation. And hence, it has happened, that during the last fifteen years, more has been done, and in a better way, for the conversion of the Irish Roman Catholics, than had been done in the three centuries that preceded. May the good work go forward still more rapidly, and ever in the truly Christian spirit!

But the Roman Catholics of France, Belgium, Italy, Austria, and the Papal States of Germany, Hungary, Poland, and Canada-East, cannot say that they have been oppressed and persecuted by Protestants. With the exception of the last named country, Protestant dominion has never existed in any of them. This fact is one of immense importance in the glorious work of spreading the truth in those countries, which has commenced in our times. Still more, it is with the Protestant element in all these countries, that the good work has almost invariably commenced. In France, the efforts to resuscitate spiritual life was for many years confined to the long down-trodden, and dispersed Protestants. Afterwards, it took a wider range. So in Austria and Hungary, the efforts of the Gustavus Adolphus Society, and other associations, were long confined to the Protestants in those countries; but now the door is open for reaching, in some manner, it is hoped, the papal populations. So, too, in Italy; for many years, all our efforts were of necessity confined to strengthening the hands of the Waldenses, and preparing them to be the advance of the "sacramental host of God's elect," when the day came—which, blessed be God, has come—for spreading the Gospel in that important country. We cannot be too thankful that there is a Protestant element in so many papal countries, to serve, in some sense, the same purpose which the wide diffusion of the Jews, with their synagogues, in the Roman Empire at the dawn of Christianity upon the world. There is no doubt, too, that this Protestant element, wherever it has been considerable, has had an influence to make Romanism a less injurious system of religion than it would otherwise have been.

But let us turn now to those papal nations in which there is no Protestant element. There we find that everything is to be done. As Rome has had no antagonist in those countries, she has exerted but little of a truly spiritual influence. The very foundations of sound morality, to say nothing of religion, seems to be overthrown; and nothing

but the forms of religious ceremonies, associated with a bigotry which is ever the concomitant of spiritual ignorance, seems to remain. How deplorable does the state of things in Spain and Portugal, and still more that of Mexico, Central America, Cuba, and the South American States, illustrate these positions ! The people in those countries are, in some respects, in the state in which the whole papal world was when the glorious Reformation burst forth, after the way had been so wonderfully prepared for it in many minds in Germany, Switzerland, France, and some other countries, in the sixteenth century. Blessed be God, He that raised up Luther, and Zuingle, and Calvin, and Melancthon, and Knox, and a host of others, each as important in his sphere, as these great leaders were in theirs, can raise up more of the same spirit and might, to do the same work in papal nations in these days. In ages perhaps not very far distant, the reader of the history of the Church, will find the names of illustrious teachers of the Faith, who have adorned the annals of countries now covered with the thickest gloom of superstition and heresy.



#### THE CITY MISSION OF NEW BRUNSWICK, N. J.

HAVING occasion to pass a Sabbath in New Brunswick, N. J., not long since, we were so much interested in the Mission-work in that city, projected and carried into operation within the last year, that we requested the Rev. Dr. Crosby, the efficient Pastor of the First Presbyterian Church, who has done so much in its behalf, to put us in possession of the facts relating to it, being convinced that just such a movement is practicable in all our cities and large towns where there is the requisite energy in the pastors and Christian people, and that it is as desirable as practicable. It is vain to expect all people to come to the public services in our great churches, or to come to any churches at all, unless we make suitable efforts to draw them thither. There are in all our cities, towns, villages, and rural districts, individuals and families that, from various causes, among which, alas, the most common and most deplorable is *indifference* to the subject of religion, that seldom, if ever, are seen in the house of God. We may build churches in the immediate vicinity of such people, but they will not come to them. What then is to be done ? Clearly but one thing can be done ; the Gospel must be carried to them in a kind and winning way. Christian neighbors, ministers, and members of the Churches, may and should visit them and speak judiciously and kindly to them ; the tract-distributor and Sunday-school teacher may visit them on their blessed errands. All this is well, and ought to be done, and must be done. But there is nothing like the little neighborhood meetings, in the evenings,



in private houses, in school houses, for reading and expounding the Word of God, for praise and prayer, conducted with life and spirit, and with an abiding sense of the need of the Divine blessing, to interest those who have been indifferent. Good singing, the singing of appropriate songs of Zion, does much to make such meetings attractive. Every thing that is heavy and dull and tedious in manner should be avoided. Meetings, too, in the open air, when the weather will permit, are well calculated to arrest the attention of the careless. Meetings in public halls, where people are in the habit of assembling without much attention to dress or ceremony, are also productive of great good, when properly conducted. But let us see how they have managed things at New Brunswick.

The city of New Brunswick (N. J.) has a population of 11,000, of which 8,500 are Protestants, and 2,500 Roman Catholics. The principal Protestant Churches are the Dutch Reformed, Presbyterian, Methodist, Episcopal, and Baptist, several of which have two congregations, and one or two have three. The ministers of all are evangelical and faithful men. This city is the seat of Rutgers' College, a college of more than one hundred students, that appertains to the Dutch Reformed Church, and also a Theological Seminary, with some fifty or sixty students, that belongs to the same body.

The City Mission was commenced some ten months ago. It is under the management of a Board, that consists of the pastors and two members of each of the several evangelical Churches. The Board were so fortunate at the outset as to secure the services of the Rev. John Lyle, as their missionary—an excellent servant of the Lord who had labored as one of Dr. Chalmers' missionaries in the city of Edinburgh, and who has prosecuted the work in his new field with zeal and success. His salary is \$600 per annum, and the other expenses will probably be \$100 more, making the entire cost reach the figure of \$700, which is raised by individual subscriptions and collections in the churches.

Let it be understood that all the evangelical Churches have not only their public services in the "Sanctuary" on the Sabbath, but also their "lectures" and "prayer-meetings," etc., during the week, and their Sunday Schools in their lecture-rooms or church edifices; and that the work of the City Mission is among the "outlying" population, that seldom or never frequent the services, whether on the Sabbath or during the week, of these evangelical Churches.

At the very commencement the Board very properly adopted the *territorial* or *district* arrangement for their work, and not the *congregational*, as being simple and satisfactory. Dividing the city into seven districts, according to certain convenient landmarks (streets, river, etc.) the missionary soon gave great system to his labors.



In the *first* place, he has arranged *seven* weekly Prayer-meetings, (one in each district,) all of them itinerating on a fixed plan, conducted by a superintendent and others whom he invites to aid him, attended by from twenty-five to sixty persons, and limited ordinarily to an hour. There is no difficulty in finding worthy families in every district that very cheerfully open their houses to these prayer-meetings, in their turn, and exert themselves much to gather in their neighbors. These weekly prayer-meetings are held at night.

In the *second* place, there are *four* Sabbath Schools, having on their rolls from 360 to 380 children, and an average attendance of some 280. The teachers are pious ladies of the Churches, students of the Seminary and College, and other young men.

In the *third* place, there are each Sabbath evening four *preaching* services, conducted by the missionary, and by ministers, students, or gifted church-members. These services for preaching, or reading and expounding the Scriptures are held in the most spiritually destitute portions of the city and its vicinity.

In the *fourth* place, the missionary usually visits 400 families every month, including the *sick* who desire to see him.

In the *fifth* place, at least four visitors in each district, females, teachers in the Mission Sabbath Schools, co-operate with the missionary in looking after the young and the indigent. Their presence in the district from time to time exerts a good influence. Through their efforts and those of the missionary, cases of suffering and want are brought before the proper associations of the city, and the needed relief secured.

In the *sixth* place, about 500 religious tracts are judiciously distributed every month, and many good books are sold by the missionary. There are also Evening Schools in operation, in which the pupils are taught the elements of a good education.

In the later spring, summer, and early autumn, when the weather permits, there is "open-air preaching" at convenient places, conducted by the missionary and other ministers of the Gospel. These meetings have been well attended and greatly useful, it is believed.

The influence of the City Mission is happy in many ways. Many children, who formerly strolled about the streets on the Lord's day, are now attending the Sabbath School, and their parents the churches or the services in the evening, at the Mission Stations. There is a ceaseless upward movement from the Mission Station to the Church, and if there be not a similar movement from the Mission-Sabbath School to the Church-Sabbath School it may be accounted for by the excellent teaching of the students in the former, and perhaps also in part by the fact that the poorly-dressed children feel more at home in the plain

Mission-Sabbath School than they would be in the Church-Sabbath School, which is usually attended by the children of the classes that are in more easy circumstances.

But one of the most important influences of the City Mission in New Brunswick, remains to be stated. It is this: the missionary has visited every family in the place, following the order of streets and wards, and ascertained the position of each in regard to religious convictions, preferences, habits, etc. This work has demanded great prudence, courtesy, kindness, and patience; but he has seldom met with serious difficulty. This visitation has made him acquainted with many interesting details, some of them very painfully interesting. Of course, he has learned things which ought not to be published, but which may be exceedingly useful to the pastors and officers of the churches, and serve to guide them in their official labors. Let us show the completeness of his exploration or moral "excavation," by giving an extract from a report with which he has been kind enough to furnish us. It will give a good idea of the thorough manner in which this portion of his work has been done, and of the importance of the information obtained to pastors and Sabbath School teachers.

"In one short street there are 64 families, of which 17 are Roman Catholic. In the 47 Protestant families there are 180 souls; 92 children, of whom 35 attend Sabbath Schools; 20 families attend the house of God regularly, and in these are 32 church members; 10 families observe family-worship; and 27 seldom or never enter any church.

"The religious denomination of each family being recorded by the missionary, the responsibility of the respective churches is fixed down, and the return of the cases being statedly made to the respective pastors, a reliable basis of operations is thus presented to them, for exercising the gifts and graces of their church-members in their labors of love for souls, and zeal for the glory of Emmanuel."

We might state many other facts respecting the City Mission of New Brunswick if we did not fear to make this statement too long. This good work commenced less than a year ago, and already its blessed influences are manifold and apparent. Why may not similar efforts be made in all our large towns? Have we not *heathen* at our door, who are perishing through our culpable indifference and inattention to their condition? And shall we not have to answer for this? We send the Gospel to the heathen abroad; this is well, it is our duty. But ought we not to see to it, that those who are our neighbors, whom we meet every day in the streets, be made acquainted with the Gospel? We may depend on it, the earnest and faithful prosecution of this *home missionary work* would greatly augment the life and happiness of our churches.

## NEWS FROM SWEDEN.

OUR readers will be pleased to see the subjoined letter from our Swedish Missionary, the Rev. Carl O. Rosenius. The Rev. George Scott, whose visit to this country, in the summer of 1841, in a note which accompanies Mr. R.'s letter, says: "My desire on receiving Rosenius' communication was to write you a full letter, but you will excuse my not doing so when I tell you that I have been a prisoner in my bedroom for nearly three weeks, with a low influenza fever, and two of the members of my family have been and are still quite ill. Yet *all is well!* I have often thought that your peace-loving heart must have bled over the strife and bloodshed going on in your beloved country, and especially lest the work of God should be arrested thereby. May our gracious Lord soon bring about a reconciliation. I receive the 'Christian World,' and feel greatly interested in it. Things are going on encouragingly in Sweden."

STOCKHOLM, Dec. 31, 1861.

REV. DR. BAIRD.—As I have seen by the "Magazine" of your Board, that, notwithstanding the troubles of the war within your own country, your Christian activity has not been interrupted, and your love in the Lord is still attentively directed to the work of God in foreign countries, in such a way that you appreciate even the poor intelligence I have been able to communicate to you from Sweden, I hasten to give you some further news of the work of the Lord here. But I wish to tell you at once that I have no uncommon things to relate. The conversion of a soul from darkness to light is certainly always a great and most wonderful work of the Lord, and I am happy to witness such wonders of the grace of God everywhere; but, to the praise and glory of the Lord, we can say that such things are not uncommon among us, as they occur almost every day in our country.

The most glorious and rejoicing fact I can state to you is, that the awakenings, the hunger and thirst after the living Word of God, appear not only to continue, but also, in some parts of the land to increase. Besides the reports of the colporteurs and my own correspondence, which give me evidences of this fact, I have had, since I last wrote to you, an occasion of seeing it myself, during two excursions which I have made this autumn. On the latter journey especially, which was more particularly a missionary one, I was almost day and night besieged and quite exhausted by the concourse of inquiring souls. Twice, and sometimes even three times a day, I preached the Word in churches, school-houses, and other localities. One day when I had to go forty English miles on the railway, I was obliged to preach twice, as I first stopped at one station situated midway and preached to a large congregation there assembled, and then, four hours later, continued my way, and on arriving in the afternoon at a little town, Fahlun, there again found a crowd of people desirous to listen to the Word of the Lord. I had never before visited this town, but as my periodicals have for many a year been much spread in this district, this may perhaps explain the eagerness with which my arrival was looked for. From many neighboring parishes crowds of people had come to hear the Word and speak to me, some with the ordinary inquiries of the newly awakened concern for the salvation of the soul, and others to get light in that occasional darkness, which comes over those who have for a time wandered from grace. The want of faithful and en-



lightened ministers is here very much felt. I have spoken of this more particularly as the desire of the people to hear and to learn was here uncommonly great. I would nevertheless give you a very false idea of the work of the Lord among us, if I spoke in this way only of one point of the country; but in places where those who hunger and thirst after the truth, have richer occasions of getting their spiritual wants satisfied in hearing those who preach the gospel, their desire of hearing must of course be less visible and prominent than in those darker spots where a proclaimer of the truth is a more rare thing.

When in 1860, (April 13th,) I gave you an account of the number of laymen employed by the Lord for his work in Sweden, I quite forgot to speak of the many female instruments engaged in his service, who are instructed and prepared for their holy calling, some at the Deaconesses' Institution, and others at a Christian seminary for female teachers in schools, both established in Stockholm. From the Deaconesses' Institution many faithful maid-servants of the Lord have been sent to different parts of the country; and with a living experience of the work of Grace upon their own hearts, they have had to sow, in schools, the seeds of eternal life in the hearts of the children, or to take care of poor and lost ones gathered up in little homes for such poor things, or even to take care of the sick and bear the bread of life to them and to the dying, both in hospitals and in the cabins of the poor. The number of the deaconesses now amounts to sixty-three, working some within the Institution and others without it, at thirty-three different points.

Who can count or know the fruit of the work of these faithful young women? How many children receive, through them, the incorruptible seed of the Word in their hearts! Perhaps I may relate to you one instance of the blessed work they are permitted to do. A poor little girl, that has been taken care of at the Institution for some time, has recently become a wonder of Grace. When she was first taken up, she showed a very wild and hard temper. She was always dissatisfied, contradicted every one, and quarrelled with her little companions. The deaconesses, who took care of her, in vain tried to work a change in the child, and finally resolved to send her away. This they told the little girl. But now the moment was come when the Lord was about to win a new victory, and the heart of the child must melt. The little creature, with tears, exclaimed, "Do not send me away; do try to keep me one day at least, but one day." And from that day she became quite changed; she listened to the Word, began to read it herself, and to pray. One day when she was at work together with two of the "sisters," she heard them rejoice at this promise of the Lord: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." These words sank down into a well prepared soil. The child nevertheless did not then say a word, but finished her task, and no one had the least idea of what the Holy Ghost had worked in her heart till some hours later the "sisters" heard her at once, with the most deepfelt joy and exultation exclaim: "The Lord has pardoned me all my sins; the Lord has taken away all my sins: this is really true—the Lord himself has said it." Her whole appearance was changed; the sad and sullen expression of the face had given place to the most beaming joy. Afterwards she often said: "That day and that sentence of the Scriptures I never can forget." But the Lord who had found that little lamb, watched over and protected it to the last. The cross and naughty child had become a meek and lovely one, living of the grace and growing in the grace of God more and more. Some months later she grew sick, and the Lord very soon came to fetch her from this world of sorrow and temptations to his everlasting joy and grace.

From the before-mentioned Christian seminary, under the direction of a baroness Posse, about fifty young women have been sent out as teachers in schools for the people. These fifty, joined to the sixty-three "sisters" from the Deaconesses' Institution, form a



company of more than one hundred. The number of these females, now at work on different points, together with that of the many colporteurs which of late has been rather increased, may give you an adequate idea of the activity displayed by the laymen in our land.

Brother Ahnfelt is almost continually traveling in Sweden and Norway. When he visited Stockholm some weeks ago, he told us many rejoicing experiences, which it would now take too much time to relate.

In a word, the Lord liveth among us and is working wonderful and gracious things. If we could look over this work with spiritual eyes, our hearts would be filled with joy. Nevertheless we must still say: *The harvest truly is plenteous, but, comparatively, the laborers are few!* We have reason both to praise the Lord, and to pray for His blessings more and more.

Remember me to all our friends in the Board!

Yours in the love of Christ,

C. O. ROSENIUS.



### FRANCE.

THE Rev. Dr. McClintock, the excellent minister of our American Chapel at Paris, sends us the following very interesting letter.

PARIS, Jan. 31, 1862.

DEAR BROTHER BAIRD:—The Blue Book just issued by the French government at the opening of the Chambers, throws a clear light upon the relations now existing between the Emperor and the Pope. On the one hand, the French government has sought, for months past, to bring the Pope to recognize accomplished facts—to see Italy as it is, and to act accordingly. On the other hand, the Pope shows that the Romish power has learned nothing and forgotten nothing. To every representation from Turin and Paris, the Pope has but one answer—*Non possumus*. Nothing could be more kind, and at the same time more adroit, than the terms in which M. Thouvenel, in his letter of Jan. 11th, 1862, proposes to the Pope to submit to the inexorable logic of facts.

“The Emperor’s Government has not to repeat the expression of its regrets at the events which have been accomplished in Italy during the year 1860, and which must inspire the Holy Father with a lively and legitimate grief. The natural progress of human affairs, nevertheless, lead them sooner or later to pass from the order of sentiments into that of reason, and it is under this latter aspect, that political men are in the end compelled to regard them. The question which therefore now presents itself, Monsieur le Marquis, is that of ascertaining whether the Pontifical Government intends always to observe in the settlement of its relations with the new régime established in the Italian Peninsula, the inflexibility which is the first of its duties, as well as the most incontestable of its rights, in affairs of religion; or whether, whatever may be its opinion as to the transformation effected in Italy, it has decided on excepting the necessities resulting from that considerable fact.”

The following passage is very gentle in terms, and yet, is suggestive of the possibility of great crimes and great perils, on the part of the Holy See.

“The court of Rome certainly does not expect from foreign assistance the means of reconquering the provinces which it has lost. I go farther, and refuse to believe that it ever consented to provoke, in an interest of which the success would be at least doubtful, one of the most dreadful conflagrations that history has yet recorded. Do not the lessons of experience, joined to the considerations the most proper to move the Holy See, command it from this time to resign itself, without renouncing its rights, to arrangements which would bring back calm to the bosom of the Catholic world, would renew the

traditions of the Papacy which has so long covered Italy with its ægis, and would re-attach to it the new destinies of a nation cruelly tried, and restored to itself after so many centuries?"

The French Ambassador at Rome, the Marquis de Lavallette, (who, by the way, has a Protestant wife), read this document at once to Antonelli. In giving an account of the interview to his government, the ambassador reminds M. Thouvenel that to all his previous appeals on the subject, the Cardinal had always declared against any compromise implying the actual abandonment of any portion of the lost territories. He was not therefore much surprised to get for this last application, the following straightforward reply from the lips of the Cardinal.

"All compromise is impossible between the Holy See and those who have despoiled it. It no more depends on the Sovereign Pontiff than it is in the power of the Sacred College to cede the smallest portion of Church territory."

In vain did the Marquis seek to lead the Cardinal to the practical ground of facts; in vain did he even assure his Eminence that the present situation of the Papacy is "as disastrous for its own interests, as it is menacing to the peace of the Christian world." The Cardinal would see none of the facts; could appreciate none of the perils. The Sovereign Pontiff, he said, was on excellent terms with Italy; he was only out of sorts with the Turin cabinet—but the Turin cabinet is not Italy. This simple way of looking at things is really charming. As to the future, it is just as certain for the Papacy as the past. "The Sovereign Pontiff before his investiture, like the Cardinals at the time of their nomination, bind themselves by oath to cede no part of the territory belonging to the Church. The Holy Father will, therefore, make no concession of this nature; a conclave would not have the right to make it; a new Pontiff could not, nor would any of his successors, from age to age, be more free." In a word, the Pope will not hear the Emperor, who keeps guard over the Vatican, and the presence of whose troops alone maintains the temporal dominion of his Holiness, even in Rome itself, any more than he will hear Victor Emanuel. The Marquis closes his account in a tone of profound despondency. He puts the question, "Are we to nourish the hope of seeing the Holy Father, taking into account accomplished facts, ready to lend himself to the study of a combination which would ensure to the Sovereign Pontiff permanent conditions of that dignity, security, and independence which is necessary to the exercise of his power?" and "with the deepest regret, is obliged to answer in the negative."

Thus, then, the question stands. The Emperor has not only urged upon the Pope the duty of giving peace to Italy and to Europe, but has again been snubbed for his pains, and has let all France and Europe know the facts as they are. The question will form one of the prominent topics of discussion at the present session of the French Chambers, and it is not likely that the Emperor, having gone so far, and having *let the world know* that he has gone so far, will long continue to spend the money of France, and to risk his own popularity, by keeping a costly army in Rome.

You are aware that the Rationalistic party in the French Reformed Church has organized what it calls a "Protestant Liberal Union," professedly for the "defence of religious liberty in the National Church of France. On the 16th of December last, it issued a circular declaring that religious liberty is unknown in that Church in Paris; in fact, that the law of that Church is simply religious intolerance. The circular then goes on to urge combination and concert among the "liberal" members of the Church, to bring about a better state of things. Six new members of the Presbyterial council were to be elected on the 1st of January; and the circular hoped every liberal voter would be on hand at the polling places, a list of which were subjoined, to deposit his vote on the side of "freedom" against "intolerance;" that is to say, on the side of free-thinking, against orthodox Christianity. A vigorous and thorough system of electioneering was organized, and so much earnestness and activity thrown into the canvass, that the true friends of the Church were almost frightened.



The day of decision arrived, and the fears of the one party, and the hopes of the other, were at once dissipated by the returns of the election. The number of votes cast was 1530; and out of this number the three *liberal* candidates, Messrs. Say, Bordier and Pages, received severally, 496, 470, and 451 votes! The weakness of the Rationalistic party among the people, could not have received a more signal demonstration. The *Lien*, the organ of that party, has repeatedly affirmed that the great majority of the people are with it; but the affirmation is now set aside by the more authentic testimony of the people themselves, firm in the most authentic and decisive way. The occasion was "improved," as preachers sometimes say at home, by one of the shining lights of the Neological party, the Rev. A. Coquerel junior, in a sermon at the Oratoire, on Sunday, Jan. 19th. The text was aptly chosen from Luke xii. 32—"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom:" and the title of the discourse is "Christian Minorities." The orator began—strange opening for a sermon in a Christian pulpit, on the Lord's day—by alluding to the vote just held, and by excepting its results. "I admit that the liberal faith, which, up to this time, I have supposed to be the faith of the majority of my flock, is now shown to be the faith only of the minority." He admits, too, that this must be the case for three years—that is, up to the next election; and sets himself to teach his people the "duty of Christians in a minority." Christ was in a minority; the Apostles were in a minority; the Reformers were in a minority; the Fathers of the French Church were in a minority; and the *liberal party* of the present day, are the successors of all these glorious minorities! God always gives his tasks to be executed by minorities: in all ages, the minority have been the authors of progress, the supporters of freedom, the benefactors of the human race!

The real and practical conclusion from M. Coquerel's propositions would seem to be, that the liberal party have done very wrong in trying to become a majority; and that they must relax all efforts of that sort hereafter.

The Protestant Churches of Paris are everywhere showing an activity which is in marvellous contrast with the Paris of thirty years ago, and with Paris as you knew it in your former residence here. Churches which then were almost empty, are now full: pastoral visiting has taken the place, to a large extent, of pastoral neglect: prayer meetings, Sunday Schools, home missionary activity, and the various forms of Christian effort which have so distinguished the Protestant Churches of England and the United States, have been fairly naturalized here, in quarters which formerly kept wholly aloof from them. The work is small, to be sure, compared with what it is in the favored countries I have named; but yet, for *this* country, it is a great revival.

The last *Archives du Christianisme*, contains a striking comparison between the religious statistics of Paris in 1807, and those of 1861. In the year 1807, there were, in the Reformed Church of Paris, *three* ministers and *two* places of worship, in each of which there was *one* sermon preached every Sunday. That is to say, the Protestant worship of the entire body of the French Reformed Church of Paris, in 1807, consisted in hearing two sermons a Sunday.

As for the Lutheran Church, the *Annuaire* for 1807, tells us (p. 340), that "by imperial decree of August 15th, 1806, an oratory for Lutheran worship had been established at Paris, under the supervision of the General Consistory of Strasburg; but the pastor had not yet been appointed." In 1819, an associate pastor was granted to the Reformed Church of Paris. The Lutheran Church, at the same time, had two pastors, one place of worship, and a Consistory of her own.

Thus: 6 pastors,  
3 places of worship,  
3 sermons every Sabbath day,

and nothing else. Such was, in 1819, the religious state of Protestantism in Paris, as regards material facilities. To-day it possesses  
 48 ministers of various denominations,  
 31 places of worship,  
 83 sermons per week,  
 (49 in French, 12 in German, 22 in English), of which 59 take place on Sunday, and 24 in week-days, in the evening. Aside from these, there are meetings for prayers, for studying the word of God, and for mutual edification, amounting to about 50 meetings every week.

The first Sunday-School was opened at Paris, Sept. 22d, 1822, with some 15 to 20 scholars; there are at present, 25 or 30 of these schools, and their scholars, last April, filled the immense space reserved for the public at the Cirque Napoleon, and numbered 2,500 to 3,000.

This for Paris. Let us glance for a moment at the state of France as a whole.

The *Annuaire Rabaut*, of 1807, has two tables containing the names of the pastors then employed in the two Churches. There were then

551 ministers in the Reformed Church,  
 480 " " Lutheran Church,

1031 ministers for both denominations.

But before establishing a comparison, we must deduct from this number the ministers laboring in the departments of la Dyle, l'Escaut, le Léman, Meuse-Inferieure, Ourthe, Mont-Tonnerre, Po, Rhein-et-Moselle, Roer, and Sarre, which no longer belong to France. The number of these ministers amounted, in 1807, to

324 of the Reformed Church,  
 256 of the Lutheran Church,

Total, 580,

which, subtracted from the 1,031 ministers in activity throughout the French empire of 1807, leaves for the France of the present day

227 Reformed ministers,  
 224 Lutheran ministers,

Total, 451 for the two denominations.

Let us now look at the present number of Protestant ministers in France, as given in the *Annuaire Protestant*, for 1861.

REFORMED CHURCH.

Titular pastors . . . . . 547 }  
 Associate pastors, suffragants, auxiliaries, &c., 106 } 653

LUTHERAN CHURCH.

Titular pastors, . . . . . 261 }  
 Associate pastors, . . . . . 29 } 290  
 Algeria, . . . . . 13  
 Independent ministers, , . . . . . 102

Total, . . . . . 1,058 ministers,

against 451 in 1807.

Let us finally observe, that the first religious Protestant newspaper in France, the *Archives du Christianisme*, was started only in 1818, and that there are at present in France, *twenty-one* such papers, leaving out seven or eight religious papers in French, which are published in Switzerland, Belgium, &c., have also subscribers in France.

The treaty recently concluded between Spain and Morocco, contains an article for the free exercise of Roman Catholic worship throughout the Moorish territories. And this



grant is secured by the very power which condemned two persons to several years imprisonment for circulating the word of God! The *Journal des Debats* gives the following excellent comments upon the flagrant inconsistency of Spain, at once proclaiming herself a persecuting and a Christian power:—

“Spain engages to evacuate Tetuan as soon as the Sultan of Morocco shall have paid to the Spanish Commissioners the sum of three millions of duoros on account of the war indemnity imposed on that power. The rest of the sums due by Morocco will be levied by the Spanish Commissioners on the revenue of the custom-houses of Morocco, of which one-half is assigned over until entire payment to Queen Isabella. To the establishment of Catholic missionaries, which already exists at Tangiers, will be added another at Tetuan, and it is stipulated that the missionaries may attend freely, throughout the whole extent of Morocco, to the exercise of their sacred ministry. That entire liberty accorded to infidels, for the propagation of their doctrines, is doubtless the condition which will appear the hardest to the Mussulmans of Morocco, and it would be difficult for them to think that Christianity, which establishes churches in their territory, would not submit to mosques in its own. That simple comparison of what they accord and what is refused to them, is sufficient to give offence to the too simple and logical spirit of the barbarians. But what will not be their surprise, and in what an abyss of reflections will they not be thrown when they are told that her Catholic Majesty has just sent to the galleys, two of her most devoted subjects, for having hawked at Granada and Barcelona, the same Gospel the introduction of which she has obtained, by force of her guns, into the States of Morocco? What! they would say, are we obliged to concede to Christians what a part of them refuse to all others?”

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## THE FOREIGN FIELD.

OUR readers will find in the following paragraphs enough to interest and encourage. We give in them merely the substance of the reports which we have received from our Missionaries, and from the Societies with which we co-operate.

### BRAZIL.

Dr. Compton writes from Rio de Janeiro, under date of Dec. 26th, 1861, to say, that the “National Exposition,” the first attempt of the sort, was then open, and was deemed a great “success.” The Brazilians could think and speak of nothing else, with one exception, namely, the *taking of the veil* by a young girl, the daughter of a family of note in Rio. This event had for a few days occasioned a good deal of talk. Dr. C. was much surprised to read in two of the leading journals of the city—one of them, indeed, the organ of the government—some very severe remarks on the subject. In one, the act of the

young lady is attributed to that ignorance and superstition which in India leads the Hindoo widow to immolate herself on the funeral pile of her deceased husband. The other contrasts such a relic of the darkness of the middle ages with the advance of these times, as seen in the wonderful *Industrial Exposition*, so successfully going forward in the city. Certainly light is penetrating into Brazil.

### CHILI.

The Rev. Mr. Gilbert wrote from Santiago, the capital of Chili, on the 31st of December. His letter came to hand just as our last number of *THE CHRISTIAN WORLD* was going to press.

We give a few sentences, which were intended for the *children* who read our magazine, or take an interest in our Society :

"*Dear Children* : On Christmas eve you would have been interested, if you had been here, in taking a walk on the Cañada at 9 o'clock. This public walk extends two miles, running through the heart of the city. Rows of tall poplars make it a beautiful place, and afford a grateful shade. On each side of the walk are carriage roads, and in the centre runs a horse railway. During the summer months, in the evening, until a late hour of the night, this place is thronged with persons of all ages, promenading and conversing with each other. Both men and women are dressed with taste, richly and fashionably. The ladies wear nothing on the head except the beautiful black hair which nature has provided. The bonnet is beginning to be seen. The invariable dress of the ladies when attending mass is black, with a black shawl [the mantilla] gracefully thrown over their head.

"On Christmas eve the Cañada was more gay and crowded than usual. Many temporary tents were thrown up all along, for the sale of fruits, cakes, sweet-meats of all sorts, etc. Many remained until midnight, eating and drinking.

"Perhaps you would like to know what sorts of fruits we have in these parts. Just now strawberries are plenty. They are larger than the North American garden variety, but not equal in flavor. Pears are ripe also. I shall gather those on my tree tomorrow. The common pear of the country is rather small, and resembles the Bartlett pear. It is sweet, but of median quality. Cherries, peaches,

plumbs, oranges, lemons, and figs are also in the market."

The remainder of Mr. Gilbert's letter relates to the opening of the Sunday School, and the commencement of a preaching service in his own "hired house."

#### NEW GRANADA.

In February, the Rev. Mr. Monsalvatgé wrote that he was delighted to hear that a fresh supply of religious tracts and books were on the way, stating that when he received them the sphere of his activity in Carthagena and its environs would be greatly enlarged. In regard to his present labors he says: "In my former letters I have informed you that the government, which is very well inclined towards me, is not able to let me have the use of the Convent of *la Merced* because it is needed as barracks for the soldiers. But I hold two meetings in private houses, which are however by far too small; for it is not only those who love the Gospel who desire to attend, but all Carthagena wishes to hear me.

"I go every day to a Government school to prepare the pupils for a course of lessons on the Bible, which I propose to give them, with the consent of their parents.

"On the 9th of January I baptized our dear little Josephine at the American Consulate. Mr. Mathieu was godfather. He was kind enough to invite not only his colleagues, the honorable Consuls, but also the authorities of the city, and they all honored us with their presence, as did many of the most distinguished people of the community. I delivered a discourse concerning the ceremony, which I deemed adapted to convince them that we all need to be



washed and purified by the Holy Spirit."

It was Mr. Monsalvatgé's purpose to spend the month of March at Panama, agreeably to a promise which he made to the people of that city when he left them last summer, to make Carthage-na the home of his family, and the centre of his labors.

#### IRELAND.

We have received a kind letter from the Rev. Dr. Edgar, Belfast, Ireland, in relation to the work in that island, in which he expresses great willingness to act as a director or superintendent for us, in any missionary work which the Committee may feel disposed to undertake among the Romanists of that country.

#### SWEDEN.

Our readers will find in the present number of *THE CHRISTIAN WORLD* a long and interesting letter from the Rev. C. O. Rosenius, of Stockholm. We learn from other sources, particularly from "*The News of the Churches*," and "*Evangelical Christendom*," that the state of religion in that interesting country is very encouraging. What a change has come over the spiritual prospects of the "land of Gustavus Vasa and Gustavus Adolphus," since the year 1836, when we first visited it!

#### ITALY.

The Rev. E. Edwin Hale, the Society's missionary and agent at Florence, in the month of February, wrote that he has been under the necessity of hiring rooms both at Portoferraio (in the Island of Elba) and at Verres in Piedmont, and furnishing them with plain and cheap chairs, table, etc. Our readers will be interested in the statements which he makes in reference to missionaries that are laboring under his direction. But why should he not

have *ten*, or rather *twenty* such laborers at work without delay?

The Bible-reader at Verres has encountered some opposition in his field of labor of last month. Some "lewd fellows of the baser sort" have twice attacked him in returning from his evening meetings, and the last time inflicted some serious wounds and bruises by stoning him. He says, after describing the attack made upon him, that he loves "to think that the wounds on his limbs are in a better state than the wounds on the consciences of his enemies," and hopes "that the good Samaritan with oil and wine, will visit them with spiritual healing." He appears to be quite active; and this little opposition, is evidence that he is doing a good work. He desires a donation of tracts and Testaments for gratuitous distribution among those who can read but are yet too poor to buy books.

The work at Portoferraio is very prosperous; all letters from the Evangelist and the Colporteur are full of encouragement. Though the number of persons attending the preaching service diminished a little of late, yet there are local causes which account for the falling off. The general interest of the work is extending, and as soon as my means will justify the expense, I shall send another Bible-reader, or Evangelist to the Island.

The sale of Books and Bibles there has been far better than in other places of late; the Colporteur at Portoferraio being a well known and popular man, has ready access to the people. He is, in his way, preaching and exhorting daily in the public square, in the shops and coffee-houses, and always finds hearers and makes conversions, at least from popery.

There are now two persons employed by me, visiting from house to house in the city of Florence—selling every day some religious tracts and Testaments, and giving others to those whom they have reason to believe will read them. We have now five laborers in the field, and only the want of means prevents me from finding employment for many more. I send you a translation of a letter recently received from the Evangelist at Portoferraio.

[Translation.]

PORTOFERRAIO, Jan. 18, 1862.

MOST DEAR FRIEND AND BROTHER IN CHRIST:—Do not be surprised to see that the number of my hearers is somewhat diminished. The pleasures of the Carnival are in part the cause of it. Besides, the Count Guicceardini of this place, general director of the salt works here, has threatened to dismiss his workmen if they continue to attend the meetings. Also, the Archi-priest has in his hands the “pious legacies,” (the dowry-fund for poor young girls) which he threatens to withhold from those who are seen talking only once with an “Evangelical.” He has also influenced some gentlemen so that they no longer give work to “Evangelicals,” but to Catholics only. All these things taking place in a short time, have produced apparent damage to the holy cause; I say apparent, and nothing more; because the mass of the population knows already the falsehood of its own creed. Many have no difficulty in proclaiming in the squares, the coffee-houses, and other places, the truths of the Gospel; but for certain considerations they abstain from coming to our worship; though they say that they study the Bible by themselves at home. As soon as Rome shall be conquered, and all power to injure taken from the priests and “codinis,” [those who favor the return of the old state of things in Italy,] these will openly declare themselves “Evangelicals.” One may say with truth that nearly two-thirds of the population of Portoferraio are of such sentiments.

The country also is becoming enlightened; and from Capolivere, Longone and Rio, I have received information from brethren, with whom I correspond, that the holy Gospel is continually gaining greater influence. An Evangelical brother, Quottrini, some time since assured me, that if a church should be opened at Rio Marina, he and some others would contribute small sums—small because their means are small, but yet they would contribute.

Some from Rio Marina will come here for Easter, in order to celebrate the Lord's Supper. I think that with them we shall

number twenty. And perhaps others may also come from Longone.

I have heard of the arrest of the Colporteur (in Florence) and of the confiscation of the “Amico di Casa;” [the sale of it has lately been forbidden in the streets of Florence] and of the process against Gavazzi. For me they have confiscated the “Buon Capo d'anno;” [a little tract which he published on the 1st of January,] but I had others printed during the night, and sent them all over the Island; they have been gladly received, and more are demanded. As long as the Roman question is undecided, these abuses of power will exist. Let us pray God that the downfall of Rome may soon come. In divers ways all our affairs suffer greatly from it.

I have nothing more to tell you—but to salute you from the heart, and to wish you and all your family every blessing from God.

Your most affectionate brother,

MELCHIORE PECCENINI.

#### EVANGELICAL CHURCH OF LYONS.

We have received the following welcome note from the Rev. Mr. Cordes, of Lyons, whose name is familiar to our readers.

You will receive, I trust, along with these few lines, our half-yearly circular containing ample information on the state and progress of the Gospel Mission in and near this great city.

I have nothing of importance to add to its contents respecting our country, but cannot help saying a few words concerning yours. We have been holding daily prayer meetings during the week, for which the Evangelical Alliance had invited to such meetings Christians of every denomination in all parts of the world, and we have enjoyed sweet communion and fellowship with our brethren in every place. But being deeply impressed with the great importance of prayer for a special blessing on America at that most critical season of a division on which the spiritual and temporal interest of thousands, not to say millions, impended, we felt called to *peculiar* supplication at that moment, and most urgently did we beseege the throne of heavenly Grace for wis-



dom to be poured from on high on him, or on those whose counsels were to pronounce on one of the most delicate and weighty questions ever submitted to man's decision. When lo! a few days sufficed to bring us a happy response of peace!

And if we have welcomed this joyful news with great happiness in our hearts, we have not failed to give vent to our feelings by open and loud thanksgiving in private and in our assemblies, to which have been added most fervent prayers for peace being restored to your vast and mighty land in its own bosom! None more heartily longs and prays for the immense blessing than, my dear brother,

Your affectionate and humble fellow servant of Christ,

C. A. CORDES.

#### THE SOCIETIES OF PARIS.

From the two important Societies of Paris with which our CHRISTIAN UNION co-operates—the *Evangelical Society of France*, and the *Central Society of Evangelization*—we have, within the

last few weeks, received very interesting intelligence. Our readers will find a most important letter from the Corresponding Secretary of the former, Rev. Mr. Bersier, given in full, in the next number of THE CHRISTIAN WORLD; of the latter we must speak also in our next. To both, the Executive Committee have very recently made such appropriations as the means of the Society permitted.

#### OUR CHAPEL AT PARIS.

The Rev. Dr. McClintock writes encouragingly respecting his audiences in the Chapel, which far exceed in size anything which he had dared to hope for at the commencement of the season. He sees, as he has reason to believe, that the Word is not heard in vain. There are those who are inquiring after the way of salvation. We are gratified to learn that several Southern friends attend the Chapel.

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### THE HOME FIELD.

THE reports of the Missionaries in the Home Field last month were filled with interesting facts. We will cite a few.

I visited for more than five months a very good family to which I trust my visits were of much service, especially in reading to them the Bible, and instructing them in the way of salvation from the New Testament. A week ago, when returning from Church, I received a message in haste from that family, and went without delay to them. I was quite surprised to find that the mother was lying in a very low state. It was with much difficulty that I could at first converse with her. As soon as she knew that I was in the room, she requested me to pray with her. In a very low tone she told me that *she was going home!* I prayed, and at her request read to her the 51st Psalm. With the strong emotion of a penitent sinner, she repeated, after me, the entire Psalm. After this she seemed much relieved in her

mind, made a full confession of her faith in Christ, and proclaimed it to all present. Her remarks were highly interesting. Among other things, she forbade her friends to spend money uselessly for her when she was gone. She forbade them to send for the priest to say masses for her, because she felt that Christ was her only Saviour, and that by His merits she was saved. She maintained that whosoever believeth in Him hath everlasting life. Many such like expressions of encouragement she uttered. Her language was so full of the teaching of the Spirit of the Lord that she astonished all that were present. Of a truth she went home in peace, rejoicing in Christ her Saviour. I have had the charge of the three boys. Thanks be to God, they have found a place among the relatives of their de-

ceased parents, where they are doing what they can for their maintenance. All three attend our morning and evening school, which has increased to eighty scholars.—*Extract from the Report of our Italian Missionary.*

I have thought as my "parish" is so large I would try to visit some neighborhoods often, that I may follow up any good impressions that may have been made. This I have done to some extent, but scarcely a day passes without my finding new cases that require attention. I have visited, during the month, as your missionary, eighty-nine families, and have given tracts in all the families, where there were any to read them. Only one woman refused to receive a tract, and she refused because she could not read, and she said her husband who could read, would destroy it, because it was not of his religion. She always treats me kindly. One day she said to me, "We are both striving for the same place," meaning Heaven. I have distributed a great many German tracts—they are always gratefully received.

I find so much intemperance among the women, that at times I almost despair of doing them any good. I hope some of the daughters may be saved.

Our schools are doing well. I am obliged to attend to the schools, and spend more time in providing for them, than I should if I could have enough teachers; but we have so many sick and wounded soldiers here that the ladies that have a heart to work are busy with work for the hospitals. I am thankful that any are able to give time to our work. We have some excellent Christian women in our schools; perhaps the time will soon come when many more may be found to help with us, in this important work.

We have now enrolled in our three schools, two hundred and thirty-eight girls.

The school on Fifth street has received some attention from "Father Driscoll" and "the Sisters." I am told they kept away some of our girls on the last day we met. I have visited in that neighborhood this week. I do not think they will do us any permanent injury.—*Extracts from the Feb.*

*Report of one of our Society's Bible Women in the West.*

Our schools are all doing well—perhaps a small decrease in attendance from last year, but none in interest or usefulness. I have made, during the month, over three hundred visits, sixty-three of which were in ——— and there also I have directed the children to the different Church Sunday Schools. In the spring we shall start some for ourselves. I have distributed about six hundred pages of tracts, and given two Bibles and one Testament to destitute families. May the seed sown be blessed by God to the salvation of souls.—*Extract from the Report of a Missionary in a Southern city.*

Our German Missionary in N. J. writes as follows :

In giving you an account of my Missionary labors for the present month, I am happy to say that the Lord has continued to reveal His mighty arm among us. We are in the midst of a glorious revival. Last Saturday fourteen Germans more were admitted by the Session into the Church, and eight more will follow next Saturday, all of whom will participate on the following Sabbath of the Lord's Supper. What a happy commemoration of the death of our blessed Redeemer! Formerly Romanists, or scoffers or infidels—now new-born souls washed in the blood of the Lamb!

As the Missionary work in W. is finished, I removed to-day to R. in order to give the more time to this new and important field of labor. At the request of the pastor, however, and with your permission, I will yet continue for a time to visit and preach in W.

With regard to R., permit me to lay before you the following facts: The town is divided into Upper and Lower R. It contains two Presbyterian Churches, nearly a mile and a half apart. At the interview which the Rev. Dr. C. had with Rev. Mr. L. the Pastor of the 2d P. C., which is in Lower R., it was settled that I should concentrate my labors so as to bring all the Germans into his Church. But many of the Germans live in the upper part of the

city, and it makes for them a very great distance to walk. This, however, is but a minor difficulty. The chief one was, to make the children walk so far. To concentrate my labors, and at the same time to remove the objection which many parents raised, regarding the distance, I procured from some friends the use of a former Academy, which is at present unoccupied, and located in the centre of the town. It is now refitted, at the expense of a few Germans who attend my preaching, but who barely could afford it, and it will be ready for use (D. V.) next Sabbath.

By earnest personal application from house to house, with persevering, sacrificing labor, enduring insults and ridicule from the thoughtless, unconcerned parents, I succeeded in collecting a Sabbath School, which numbered last Sabbath already forty-three children; but strange to say, it required almost more labor yet to find a member of the L. Church who cared enough to superintend it!

I almost felt sick at heart about the coldness and apathy of the place. And now, while I have the children collected and many

more in prospect—an acquisition valuable and interesting to any Church of Christ—the Church will not even supply books for them. Mr. L. told me that he could not even collect five dollars for the purpose! What shall I do? No books, no fire, except what these poor Germans themselves furnished, who, I am but too happy to state, begin to be very much interested, and attend zealously the preaching of the Word and the prayer-meetings. But thanks be to the Lord, the Father of all mercies, that He is a Prayer hearing and a Prayer answering God, and that in spite of these many hindrances, we hear already a sound of going in the tops of the mulberry trees! And I hope and pray, that the Lord will hasten the time when many of these neglected ones will come forward, and cry out like the people at Pentecost, “*Men and brethren, what must we do to be saved?*” and the little cloud now hovering over us, will become large, and the Lord will open the windows of heaven and pour us out a blessing, such as this place never before beheld. Will you not send me some books for the S. S., and tracts for the children and families?

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## MISSIONARY INTELLIGENCE.

THE Missionary Intelligence which we give this month is more than usually various. Many items which we have set forth in our notices of the Foreign Field of our Society, especially those relating to Italy and South America, well deserve a place in the Missionary Intelligence for the Monthly Concert of Prayer and Missions.

### NORTH AMERICA.

The *Church Missionary Record* for January and February gives quite extended notices of the Missions which the English Church Missionary Society has planted in the region around Hudson's Bay. The most important of these Stations are York and Churchhill, on the Western side of the Bay, and Albany, Moose, and Rupert's House, which are on the Southern end of the Bay. The Rev. J. P. Gar-

diner is stationed at York, but makes one annual visit up to Churchhill, which like Albany, is on the Bay shore, but almost up to the 59th<sup>o</sup> of north latitude. The Rev. T. Vincent labors at Albany, and the Rev. J. Horden at Moose. All these brethren visit the forts and Stations of the Hudson's Bay Company in their parts of the country, even to the distance of 200 and 300 miles, not only for the sake of preaching Christ to the officers, soldiers, and



“servants” of the Company at those Stations, but to meet the petty tribes of Indians, or some of them, who annually come for the sake of trade to these various posts. For instance: the Rev. Mr. Horden, of Moose, occasionally goes round the southern end of the Bay to Rupert’s House, spends a fortnight there; and goes up along the eastern side of the Bay to Whale River, a distance of more than 300 miles. Again, Mr. Vincent, of Albany, goes into the interior, to St. Martin’s Falls, an outpost distant about 300 miles from his home, to meet the Indians who annually visit that place in the latter part of June or the first of July. Quite remote from these brethren is the Rev. James Settee, at Fort Pelly.

Few Missionaries in the world have a more dreary field than that occupied by these excellent brethren. They well deserve our prayers. It is probable that some who will read these paragraphs will learn for the first time, that there are on our continent of North America such devoted men, laboring in a region where the winters are long and cold, and the summers brief, and there is scarcely anything like cultivation of the soil, which indeed is covered almost everywhere with primitive forests. It will be a long time before that region becomes much inhabited by men of the European race. Yet that day will come, and British North America will in distant ages become another Russia—a part of the Old World which it so much resembles in geographical position and features.

The Missionary brethren to whom we have referred, doubtless meet with some good men in the service of the Hudson Bay Company. Some of the chaplains of that Company are good men; but few of them seem to have much of a missionary spirit. Our re-

stricted limits will not allow us to say more of the labors of these good men than that the Gospel seems to have made saving impressions on the minds of a considerable number of the Indians, some of whom are sufficiently acquainted with English to be able to read the Bible in that language. A goodly number of such seem to find much enjoyment in reading the Sacred Volume and the Prayer Book, in the long months which they must pass without hearing the voice of the Missionary. Their expressions are often very touching. “Oh, this is what I like to hear,” said one. “I read a good deal, but I cannot understand what I read; I want some one by me to explain it.” “Oh, I wish we could see and hear you often,” said another. “Your words do us good while we listen to them. But a year is a long time not to hear these things.” How sad, and yet how true. Reader! How would you like to be in the place of those poor heathen? O let us talk no more about “hard times,” since we have the Gospel and the means of grace so abundantly. These Missionaries have often to speak to these Indian tribes through an incompetent interpreter. This is a great trial. On their visit to Whale River and Stations on the eastern side of the Bay generally, they come often in contact with the Esquimaux from Labrador, for which race they feel much interest; but it was long before they found an interpreter.

The Missions of which we have spoken are in the eastern side of North America. It is interesting to know that Missionaries of the Established Church of England, of the Wesleyans, and other Christian bodies in England, are planting the institutions of the Gospel on the Western side, in the new province of Columbia. The new city

of Victoria, on Vancouver's Island, is a radiating point. In connection with this, we record with sincere thankfulness to the Saviour, the fact that the Gospel is gaining ground in both the Upper Provinces, (Canada-East and Canada-West), and the Lower, (New Brunswick, Nova Scotia, Cape Breton, Prince Edward, and Newfoundland).

#### TURKEY.

The Missions of the American Board in the Turkish Empire are generally in a prosperous state. Interesting cases of inquiry after the truth and of conversion from error and a life of sin, often occur. A wonderful spirit of benevolence has been manifested at Aintab, called forth by the wants of the American Board in this time of war. The native pastor, Krikore, and his family, have undertaken to support a teacher for three months, at the out-Station of Birjik; three native brethren have assumed half the expenses of a helper in Giaour Dagħ for a year; the members of the theological class and the pupils in Baron Alexander's school have determined to pay the wages of a native preacher. Other and similar efforts are reported. All this is a step in the direction of leading the native Churches to the important point of self-sustentation.

At Kharpoot, in Eastern Turkey, the examination of the pupils of the Theological School at the end of the last session of eight months, was entirely satisfactory. The number of these students at the close of the term was twenty-one, three of whom supported themselves. The vacation, for the four winter months, is favorable for the missionary efforts of the young men, as with us. Who can estimate the importance of a Theological School in Eastern Turkey, in which twenty-one

pious young men are preparing for the Sacred Ministry? And who will not pray, that the Spirit of the Lord may abundantly visit this "School of the Prophets?"

We are happy to say that the excellent Missionaries of the Methodist Episcopal Church in Bulgaria are much encouraged in their work, which is, however, far from meeting with no opposition.

We are happy also to say that Christian friends in England are raising an "American Crisis Fund" for the aid of the Missions of the American Board in Turkey. This is a *special* effort, and it is not intended that it shall interfere with the regular assistance which is rendered to the same object through the "Turkish Aid Society."

#### PERSIA.

The Mission among the Nestorians is in an unusually encouraging state. A Missionary spirit wonderfully pervades the churches in the plain country, and much is doing by the native Christians to send native Missionaries and teachers up to the tribes in the mountains. The recent death of Mr. Breath is a great loss to the Missionary staff in this field.

#### CHINA.

Mr. Blodget (of the American Board) is much encouraged in his work at Tient-sin. The old man Lioh, keeper of the Chapel, and the blind Chang are both very zealous and useful. The former keeps the Chapel open every day, and invites the passers by to enter and read the Scriptures. Many do so. The good work goes on prosperously at most of the Mission-Stations. Dr. Lockart, the excellent medical Missionary of the London Missionary Society is at Pekin, and hopes to establish a hospital there. Mr. Dodd of the Gen-

eral Assembly's Mission, has been ordained by the Presbytery at Ningpo. At Ningpo there has been much apprehension of an attack from the insurgents. At Poko-lo, a city of 15,000 inhabitants in the Canton Province, Chea, a native Missionary in the service of the London Missionary Society, has been cruelly tortured and murdered by the native authorities and people, and his flock of more than 100 converts scattered!

#### INDIA.

The Missionary reports from India seem constantly to grow in interest. Whilst in some places there is a remarkable spirit of benevolence and liberality manifested in the native churches, there are, on the other hand, some extraordinary cases of a fresh spontaneous movement towards Christianity amongst the heathen natives. This has been seen remarkably illustrated in one of the North-west Provinces. At Azwanpur no less than fifteen men, heads of families, seventeen women, and nineteen children, being fifty-one souls, have openly professed their determination to embrace Christianity. An evangelist had been sent to them by the Missionary at Mirat, twenty miles distant, who found among them "a dear little flock of Christ's 'other sheep' (John x: 16), ready to enter his fold." At a communion in one of the Mission-Chapels in Madras, two families, the heads of which had been Roman Catholics, presented themselves, parents and children, to be re-baptized, and received as members of the Church. The entire group of seventeen persons, old and young, received the solemn rite.

It is affecting to read in the reports of the Missionaries, the great solicitude which the native Christians belonging to Missions under the care of Ameri-

can Missionaries feel in regard to the unhappy war that is going on in our midst! On the other hand, some of the heathen utter their sneers, and ask whether the Missionaries will not now be recalled!

#### MADAGASCAR.

Great interest is felt in relation to the course which the new king, Radama II., will pursue. Several French Roman Catholic priests and nuns lost no time in reaching Madagascar after the death of the queen was known at the Island of Bourbon. The "Sisters" stopped at Tamatave, the chief port to open a school for Malagassee girls, whilst the priests pushed on to Antananarivo, the capital, where they arrived before the Rev. Mr. LeBrun of the Mauritius, a Missionary of the London Missionary Society, who had been invited by the King to come to him. How the priests were received by his Majesty we know not; but Mr. LeBrun, when he came, was received with the greatest kindness, and had permission to have a *Chapel in the palace* for its inmates, as well as one outside for the public! All this looks well. The Rev. Mr. Ellis, so well known in Madagascar for his Missionary labors there thirty years ago, and his visit to that island a few years since, is on his way thither, at the request of several distinguished men around the king, and by the appointment of the London Missionary Society. When he reaches the island we shall soon have authentic information of the state of things. There is no time to be lost. Rome is determined to have Madagascar, as well as China. It behooves Protestants to be up and doing.

#### SOUTH AFRICA.

We have been exceedingly interested in reading the reports of the Missiona-



ries of the Wesleyan and London Missionary Societies of the work of God in Southern Africa—in the colony of the Cape of Good Hope, Caffraria, and other districts adjoining. There is not only a *general* progress, but in some places a special and marked work of Grace. In many places the native converts show a degree of liberality in furnishing the means to build places of worship, and support the ministry, which is surprising.

#### WESTERN AFRICA.

So, too, the notices of the work of the Lord in the Yoruba Country and at Abbeokuta, contained in *The Church Missionary Record* for February, are most rejoicing; but we have not room for them. Nor can we speak of the American Missions at Corisco, at the Gaboon, and in Liberia, which we regret.

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### THE NEWS OF THE CHURCHES.

THE news from the Churches this month possesses the usual variety, although there is not much that is extraordinary.

#### OUR OWN COUNTRY.

THE *Day of Prayer for Colleges*, (the last Thursday in February,) was quite extensively observed, and we must hope for gracious and abundant answers to the prayers of God's people, offered up on that occasion. This subject lies increasingly near the hearts of the Christians of this land. That the thousands of young men, many of them possessing fine talents, and a large number of them belonging to the most influential families in the country, should be brought to the knowledge of the Saviour, whilst in our academies and colleges, is certainly a blessing for the Church and the country most earnestly to be desired and devoutly to be prayed for. We are happy to say, that there are in more than one of our colleges very striking indications that the Lord is drawing near to bless and save. In very many churches, too, in different parts of the country, there is unmistakable evidence of the work of the Spirit. May these blessed visitations from on high become universal in our land! What a wonderful support they will be

to the children of God amid the exciting and distressing occurrences of civil war!

#### ENGLAND.

The "*Report of the Proceedings of the Geneva Conference of the Evangelical Alliance*," Edited by the Rev. Gavin Carlyle, M.A., has been published at Edinburgh and London, and we may hope soon to see it on this side of the Atlantic. It makes a fine large octavo five shilling volume, and is by far the most interesting of the series of the Reports of these Conferences up to the present time.

Our excellent Bishop Melvaine (of Ohio) has been well received every where in England, and is evidently employing his time in a most useful manner. Recently, he preached one of the series of sermons in St. Paul's, and was heard with the deepest attention.

Every day almost some thing comes to light which shows how much the mind of the late Prince Albert had of late years been interested in evangelical religion. There is much reason to believe that his greatly lamented death

has been sanctified to the Queen, and to some of the other members of the Royal Family; let us hope that it will be to all.

It is stated in the *London Watchman* that the large sum of £400,000 (nearly \$2,000,000) has been raised within the last seven years by the "Chapel Committee" to pay off debts on Wesleyan Chapels in England, including, (we suppose,) Scotland and Ireland. Last year the amount expended on the reduction of debt was £44,849, and for new buildings £97,334; making a total of £142,183, or more than \$700,000.

The Congregational Year Book gives the following approximate results for 1861: Churches in England, 1600, Wales 630, Scotland 101, Ireland 30, Colonies 208, Islands of the British Seas 14—Total 2589.

The Congregational Churches in the United States in 1860 were 2370, ministers 2410, students 230.

It would seem that the Congregationalists of England have decided to observe the celebration of the Bicentenary Anniversary of England's St. Bartholomew's Day, (the 24th of August, 1862,) apart from the other churches of the Nonconformist Body. They have resolved to raise a *Memorial Fund* in reference to the occasion, and in fact have already secured £40,000, or nearly \$200,000—a noble beginning truly.

#### SCOTLAND.

A new religious journal, *The Week*, has made its appearance, and the old *Scottish Guardian* has ceased. The Religious Tract and Book Society of Scotland employed last year 124 colporteurs, whose labors extend to every county in that kingdom. The sale of Bibles and Testaments alone amounted

to 20,000 copies. About 70,000 religious periodicals were disposed of; 2,000 copies each of the *Anxious Inquirer*, *Pilgrim's Progress*, and other religious works were sold, and 750,000 tracts were circulated.

The United Presbyterian Church raised last year (1861) for Home and Foreign Missions, £27,851; besides £3,000 for the mission of that Church in London.

#### IRELAND.

The excellent Dr. Fitzgerald, Bishop of Cork (of the Established Church) has been transferred to the See of Kilmaloe, and the Rev. John Gregg of Dublin (titular Archdeacon of Kildare), has been appointed to succeed him in the See of Cork. These appointments give great satisfaction to the friends of evangelical religion in the Emerald Isle. Two religious journals have been commenced by the Independents and Presbyterians of Ireland, the *Evangelical Witness* and *Plain Words*. Father Daly of Galway, whose labors, religious and secular, were about equally multifarious, has got into a sad quarrel with his bishop, and at the age of 74 has posted off to Rome to invoke the interposition of the Pope. It will be an unprofitable journey for him. Seldom, indeed, does Rome decide against one of her bishops.

#### FRANCE.

In the recent Presbyterian Election in Paris, Messrs. F. Delessert, Thierry Sen, De Triqueti, Mettetal, R. De Pourtalis, and Beigbeder, were re-elected for three years, by a majority of more than 1,000 votes. M. Rouland, Minister of Worship, has his hands full. No sooner does he settle matters with Rome in one direction than some difficulty springs up in another. Of late he has been teaching the Hierarchy of Rome that

the law of the empire extends to *Convents*, and that no minors must be received there without the consent of parents or guardians. No more child-stealing! He has been interfering most seriously with the schools of the *Brethren of the Christian Doctrine* (often called the *Frères Ignorantins*, because they must not learn Latin or Science, but confine themselves in their schools to the merest elements of education), an order that is half-monk and half-layman, and reduce them more to the position of the teachers of the public common schools. In other words, they must depend for their support on the fees from these pupils, and not from the *grants of money* from the municipal governments. This will break up many of their schools which were *gratuitous*, so far as the pupils and their parents were concerned.

#### GERMANY.

There have been shameful instances again of persecution of Baptists in the kingdoms of Hanover and Saxony, and the Duchies of Brunswick and Mecklenburg-Strelitz! When will this abominable conduct cease on the part of these governments which arrogate to themselves the name of *Protestant*?

It is painful to see the increase of High Churchism among some of the Lutherans in Germany. Nevertheless, truth is advancing among the Protestants of that country; of this there can be no doubt. But what a separation

it is making! On one hand, stand the real friends of evangelical religion; on the other, infidels, neologists, high-churchmen, and Romanists.

#### RUSSIA.

The year 1860 will be a great epoch in the history of Russia, for the emancipation of the serfs, and the commencement of measures to furnish the Scriptures in the modern language of the empire. During that year the Agency of the British and Foreign Bible Society at St. Petersburg issued 17,200 copies of the whole or parts of the Sacred Volume—in German, Lettish, Finnish, French, English, Polish, etc.

One of the most encouraging things in Russia is the increase of Temperance Societies; another is the extraordinary increase of *Sunday Schools*.

#### SPAIN.

It is sad to be compelled to announce that Matamoros and Ahama have been sentenced to seven years penal servitude in the galleys, and Trigo to four. As they had been previously tried and acquitted of alleged political offences, it remains that their present sentence is solely for reading the Word of God! There is, however, some hope that the government may be induced, after all, to interfere and either pardon, or greatly reduce the term of suffering. Of this hope we can hardly say that we partake. *How long, O Lord, how long!*

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### MISCELLANEOUS.

REV. RUFUS TAYLOR.—We are happy to announce that the Executive Committee have appointed the Rev. Rufus Taylor, of Hightstown, N. J., to be District Secretary of the Society for New Jersey, Eastern Pennsylvania, and Delaware. Mr. Taylor is a member of the Presbytery of New Brunswick, and was pastor for several years of the



Presbyterian Church of Hightstown, of which he was the founder, and which post he gave up to take the office to which the Committee have appointed him. Mr. Taylor is a man of experience, and has always been acceptable as a preacher and an agent wherever he has gone. Hightstown will continue to be for the present the home of his family, and the centre of his movements, to which place letters addressed to him may be sent. We take great pleasure in commending him, in the most cordial manner, to all the friends of the Society within his field, and elsewhere, whom he may call upon.

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REV. DR. GODDARD'S SERMON BEFORE THE SOCIETY.—We stated in the March number of THE CHRISTIAN WORLD, that the Rev. Dr. Goddard, of Cincinnati, Ohio, has consented to preach the next Annual Sermon in behalf of the Society. We are happy to say that the Sermon is to be preached (God willing) on the *first Sabbath night in May*, (which will be the 4th of that month) in St. George's Church, as the following note will show.

ST. GEORGE'S RECTORY, March 7th, 1862.

REV. AND DEAR SIR:—St. George's Church is quite at the service of your Society, on the evening of the first Sunday in May. There will be no objection to a collection for your funds.

Your friend and brother,

STEPHEN H. TYNG.

REV. DR. BAIRD.

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OUR MISTAKE.—Some of our friends are quite concerned about a serious mistake which they suppose we made in the March number, in speaking of the 24th of August, 1662, (the Bi-centennial anniversary of which the Nonconformists in England propose to celebrate with a good deal of eclat,) as St. Bartholomew's Day, alleging that St. Bartholomew's Day was the 24th of August, 1572.—But these friends forget that Ecclesiastical History tells us of two St. Bartholomew's Days. The first was that of August 24th, 1572, when so many Protestants were slaughtered in France in the reign of the wretched Charles IX.—This is the St. Bartholomew's Day of France. But, just ninety years later, namely, on the 24th of August, 1662, two thousand of the best ministers of the Established Church of England were ejected from that Church, because they could not subscribe the Act of Conformity, which had just been passed by Parliament and signed by the infamous Charles II. This is the St. Bartholomew's Day of England, which the Independents, the Baptists, and other Nonconformists propose to celebrate this year.

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MONUMENT TO CALVIN AND THE REFORMATION.—We have received a very interesting letter from the excellent Dr. Merle d'Au-

bigné of Geneva, Switzerland, in reference to the proposed erection of a Monument to John Calvin in that city, recommended by the late Evangelical Alliance Conference, which was composed of Protestant Christians of all denominations and of all countries. We shall give the letter in our next number. Suitable monuments ought to be erected to such men as Luther, Zuingli, Calvin, Wesley, and Whitfield. It is proposed to have the Monument to Calvin completed by the 27th of May, 1864, and dedicated on that day, for it will be the tri-centenary anniversary of his death, or rather of that day when (to use the simple and beautiful language of the Geneva Consistory), "John Calvin went to God."

AN INTERESTING LETTER FROM FRANCE.—We have received a very interesting letter from the Evangelical Society of France ; but it came too late for the present number. It shall appear in our next.

## BOOK NOTICES.

We have room only for a few Book Notices this month.

**PUBLICATIONS OF THE ASSEMBLY'S BOARD.**  
We are struck with the variety and excellence of the publications of the O. S. General Assembly's Board of Publication, the series of which almost reaches to 650, including several that are periodicals. Their *Sabbath School Visitor* is exceedingly well gotten up. At the same time, we take the liberty to say, that there is the same improvement in the character, excellence, and style of getting up, visible in the publications of all the other Denominational Boards of Publication. This is a most gratifying sign of these times. The undenominational Tract and Book Societies are doing a great work to supply good works for the masses that are not members of any Evangelical Church, as well as for many that are.

**THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE.** This invaluable periodical improves, if we may be allowed to say so, from month to month. Mr. Bidwell certainly succeeds admirably as an editor of such a work. The numbers for January, February, and March of this year are admirable, and quite equal to any that have preceded them.

**NEW AMERICAN ENCYCLOPEDIA.** This excellent, and to the general reader almost indispensable, work has reached the XIV vol.—which we are happy to say fully sustains the reputation of the series. We hope that the Messrs. Appleton will meet with a proper remuneration for giving to this nation a work that is so truly worthy of it.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF FEBRUARY, TO THE 1ST OF MARCH, 1862.

| NEW HAMPSHIRE.                         |        | VERMONT.                                |       |
|--|--------|---|-------|
| Temple. Warren Keyes, \$3, N. Wheeler, |        | Thetford. Cong. Ch. and Socy.,.....     | 24 00 |
| \$3,.....                              | \$6 00 | Burlington. L. Clark by J. S. Galagher, | 10 00 |

## MASSACHUSETTS.

|  |        |
|--|--------|
| Lowell. George Ripley, .....               | 5 00   |
| Pittsfield. 1st Cong. Church, .....        | 32 00  |
| “ Walter Tracy, .....                      | 11 00  |
| Long Meadow. Gent's Benev. Society, ..     | 23 30  |
| Southwick. Cong. Church, .....             | 3 22   |
| Springfield. 1st Church and Cong., ..      | 43 88  |
| “ Olivet Ch. and Cong'n., .....            | 16 00  |
| “ North “ “ “ .....                        | 34 00  |
| “ South “ “ “ .....                        | 48 94  |
| Amherst. 2d Church and Cong'n., .....      | 25 26  |
| Chicopee. 3d “ “ in full                   |        |
| “ of L. M. for Wm. S. Olds, ..             | 21 51  |
| E. Hampton. Hon. S. Williston, .....       | 25 00  |
| North Hadley. Cong. Church and Soc'y, ..   | 20 00  |
| Taunton. N. Rand, .....                    | 1 00   |
| Haverhill. Rev. Homer Barrows, .....       | 5 00   |
| Webster. Cong. Church and Soc'y for L.     |        |
| “ M. of Rev. S. E. Kendall, .....          | 18 35  |
| North Weymouth. Church and Soc'y of        |        |
| “ Rev. J. Emery, .....                     | 14 07  |
| Braintree. Cong. Church and Society, ..    | 18 00  |
| Andover. (S. Parish) a friend, .....       | 5 00   |
| Winchester. Cong. Church and Society,      |        |
| Wenham. “ “ “ .....                        | 9 75   |
| Medway Village. “ “ “ .....                | 12 15  |
| Hopkinton. “ “ “ .....                     | 17 00  |
| Clinton. Evan “ “ “ .....                  | 22 99  |
| Groton. Union Orthodox Ch. and Soc'y,      |        |
| Wilmington. James Skelton, .....           | 40 00  |
| Worcester. Central Church and Soc'y, ..    | 45 50  |
| South Abington. Cong. Ch. and “ “ ..       | 11 55  |
| Middleboro'. “ “ “ .....                   | 6 85   |
| “ Transferred from the Chi-                |        |
| “ cago Chapel fund to the                  |        |
| “ Italian field, .....                     | 23 00  |
| Boston. Rev. Jos. Emerson for Italy, ..... | 300 00 |
| RHODE ISLAND.                              |        |
| Barrington. Cong. Church and Society, ..   | 32 00  |
| CONNECTICUT.                               |        |
| New London. D. W. N. Cutler, .....         | 30 00  |
| Greenwich. Rev. Mark Mead, .....           | 5 00   |
| Ridgefield. 1st Cong. Church, .....        | 15 00  |
| New Haven. Geo. A. Pellon, .....           | 1 00   |
| Avon. Cong. Church and Society, .....      | 15 30  |
| Unionville. Mr. Platner, .....             | 2 00   |
| North Branford. Jas. F. Winsley, .....     | 10 00  |
| E. Hampton. Rev. H. A. Russell, \$3, C     |        |
| “ Bevin \$2, P. Bevin \$1,                 |        |
| “ Two Young Ladies \$1, .....              | 7 00   |
| NEW YORK.                                  |        |
| N. Y. City. E. C. G., .....                | 20 00  |
| Astoria. Reformed D. Church add for a      |        |
| “ L. D., .....                             | 35 00  |
| Albany. 2d Presb. Church, Rev. Dr.         |        |
| “ Sprague's, .....                         | 146 87 |
| N. Y. City. 7th Presb. Church, Rev. T.     |        |
| “ Ralston Smith, .....                     | 37 00  |
| Ogdensburgh. Mrs. E. Sykes, part of L.     |        |
| “ M \$10, A. Sykes \$1,                    |        |
| “ “One who would give                      |        |
| “ Christ all,” 95c., .....                 | 11 95  |
| N. Y. City. 13th St. Presb. Church, Rev.   |        |
| “ Dr. Burchard's, .....                    | 31 13  |
| Flatbush. R. D. Church, per R. L.          |        |
| “ Schoonmaker, .....                       | 32 00  |
| N. Y. City. John C. Baldwin to make        |        |
| “ himself a L. D., .....                   | 100 00 |
| Bellport. Cong. Church, .....              | 3 30   |
| Astoria. E. J. Woolsey, Esq., .....        | 100 00 |
| Geneseo. Presb. Church, .....              | 12 00  |
| N. Y. City. Messrs. Randolph & Skid-       |        |
| “ more, one Ton Coal for the               |        |
| “ Italian Mission School.                  |        |
| “ Messrs. Belloni & Farrar, One            |        |
| “ Ton Coal for Italian Mis. Sch.           |        |
| Homer. Cong. Church, .....                 | 20 38  |
| “ Elias Root, for L. M., .....             | 10 00  |
| “ A Rice, in full of L. M., for R.         |        |
| “ W. Rice, .....                           | 10 00  |
| Hosack Falls. Presb. Ch. in part of L.     |        |
| “ M. for Rev. A. DeWitt, .....             | 25 50  |
| “ “ B. V. Quackenbus, in part              |        |
| “ for L. M., .....                         | 10 00  |

|  |       |
|--|-------|
| Youngstown. Presb. Church, .....         | 8 00  |
| Buffalo. Lafayette St. Presb. Church, .. | 30 00 |
| North Granville. Presb. Church, .....    | 9 28  |
| Middle Granville, “ “ .....              | 8 25  |
| N. Y. City. Mrs. Jas. Swan, .....        | 20 00 |
| “ “ Jas. McKee, Jr., for the             |       |
| “ “ Waldenses, .....                     | 10 00 |
| “ “ Market St. R. D. Ch. per             |       |
| “ O. W. Woodford, Tr., .....             | 69 34 |
| Dexter. Presb. Church, per Rev. G. D.    |       |
| “ Horton, .....                          | 10 00 |

## NEW JERSEY.

|   |       |
|---|-------|
| Paterson. A friend, .....               | 1 00  |
| “ M. E. Church, Cross St., .....        | 7 00  |
| Newark. Central Presb. Church, .....    | 53 00 |
| Hightstown. A friend to make Charles    |       |
| “ A. Walters a L. M., .....             | 36 52 |
| Lambertsville. Rev. D. Studdiford's Ch. |       |
| “ in part for L. M. of Rev.             |       |
| “ Jos. Stedman, .....                   | 20 12 |
| Belvidere. 2d Presb. Ch. to make Rev.   |       |
| “ H. S. Osborn a L. M., .....           | 31 00 |
| Stewartsville. 1st Eng. Evan. Luth Ch., |       |
| “ in part of L. M., for Rev.            |       |
| “ J. H. Barelay, .....                  | 12 45 |
| N. Brunswick. Mrs. M. K. How, for       |       |
| “ Italy, .....                          | 20 00 |
| W. Hoboken. Presb. Church, .....        | 4 46  |

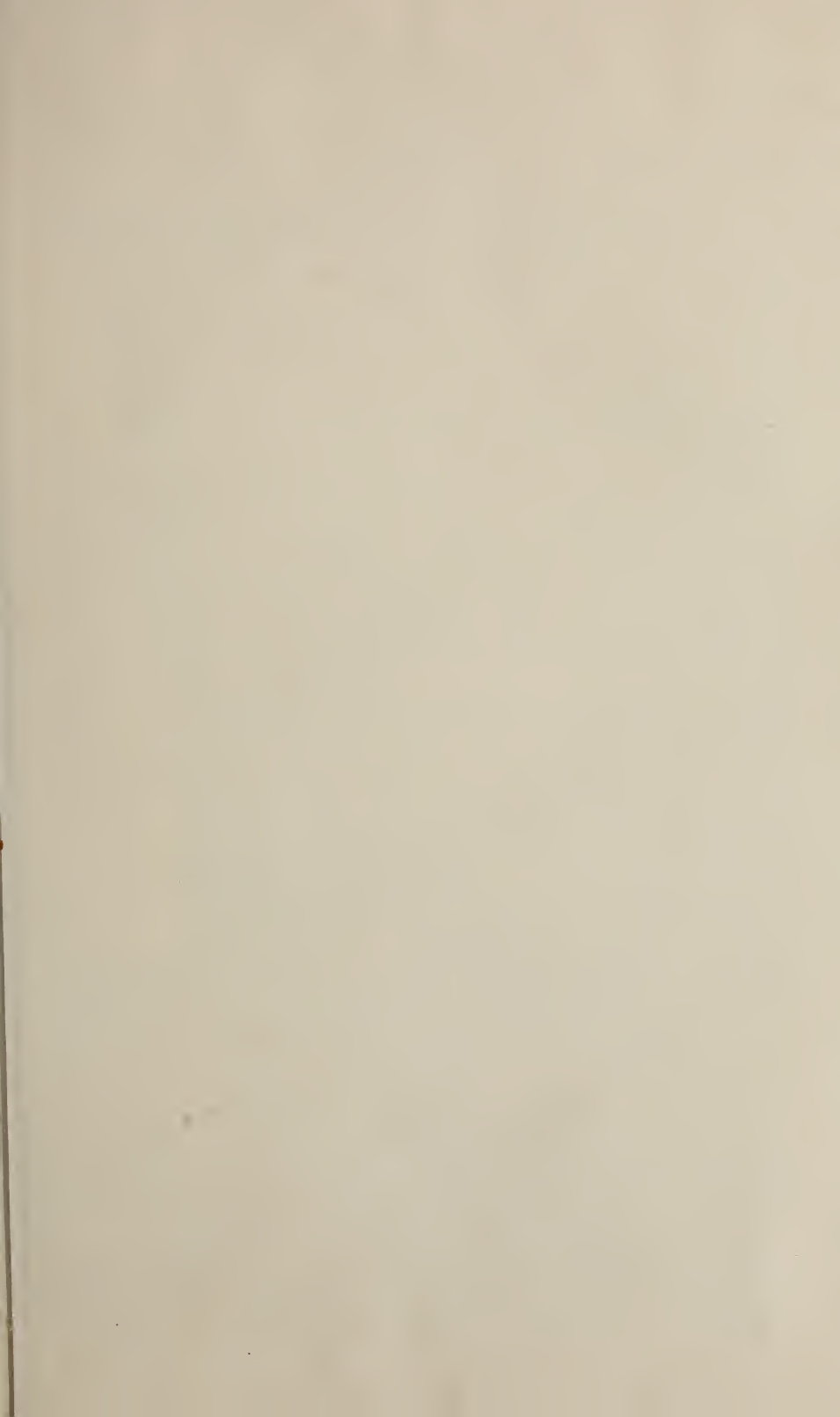
## PENNSYLVANIA.

|  |      |
|--|------|
| Washington. Add to coll. by C. M. Reed,    |      |
| “ Montrose. Presb. Church, bal. for L. M., |      |
| “ of J. Lyons, .....                       | 8 00 |

## OHIO.

|   |       |
|---|-------|
| Elyria. Dr. E. DeWitt, .....            | 2 00  |
| Ruggles. J. McCutchan, add for L. M. of |       |
| “ Mrs. M. G. McCutchan, .....           | 5 00  |
| Granville. Presb. Church, .....         | 42 53 |
| “ Prot. Epis. Ch., G. B. John-          |       |
| “ son, to make Miss C. Johnson          |       |
| “ a L. M., \$30. Others                 |       |
| “ \$6,32, .....                         | 36 82 |
| “ Bapt. Church, .....                   | 11 65 |
| “ Female College, in part, .....        | 4 00  |
| Lebanon. Mrs. A. M. Stokes, .....       | 5 00  |
| Xenia. Sab. School of 1st U. P. Church  |       |
| “ for Italy, .....                      | 10 00 |
| Springfield. 1st Presb. Ch., Rev. Wm.   |       |
| “ McGookin, .....                       | 2 00  |
| “ Female Seminary, Bundle of            |       |
| “ Clothing for Cincinnati In-           |       |
| “ dustrial School—coll'n in             |       |
| “ full of its L. M., .....              | 7 15  |
| “ Sab. School of 1st Cong. Ch.          |       |
| “ in full of its L. M., .....           | 10 00 |
| “ Meth. Prot. Ch., Rev. Mr.             |       |
| “ Bassett \$2, Rev. Dr. Brown           |       |
| “ \$1. Others \$2 28, .....             | 5 28  |
| “ Eng. Luth. Ch. in part, .....         | 2 50  |
| “ Mrs. Warder, .....                    | 3 00  |
| Cincinnati. Mrs. Gove, .....            | 1 00  |
| Mt. Vernon. 1st Cong. Church \$30, Sab. |       |
| “ School \$16,85, which makes           |       |
| “ Wm. Turner a L. M., and               |       |
| “ Sab. School part L. M., .....         | 45 85 |
| “ 1st Presb. Church, .....              | 5 25  |
| “ St. Paul's P. E. Ch., which           |       |
| “ makes Rev. J. H. C. Boul-             |       |
| “ L. M., .....                          | 32 08 |
| “ Female Seminary in part, ..           | 10 75 |
| Cincinnati. Money coll'd for the Mis-   |       |
| “ sion School by Mrs. Godden, viz.,     |       |
| “ F. V. Chamberlain \$1, Mrs.           |       |
| “ Florer 50c., Mr. Scarborough          |       |
| “ \$2, .....                            | 3 50  |
| “ Also donations of Tracts, Bi-         |       |
| “ bles and Clothing, .....              |       |
| CANADA.                                 |       |
| Smith's Falls. C. W. Wesleyan Church,   | 30 00 |
| “ Perth, C. W. Coll'd in the Free “     | 48 00 |
| Brockwell, C. W. “ “ “ “ ..             | 22 50 |
| Ottawa. Coll'd in the Bapt. and M. E.   |       |
| “ Churches, .....                       | 52 20 |





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